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SPECIAL ARTICLES

In Thunder Bolt District

Rev. George H. Winn, D. D.

A Missionary Delegate Reports
to His Mission

Rev. Richard H. Baird

Weeping May Endure for a Night

Miss Florence J. Murray, M. D.

The Church's Task in the
Realm of Thought

Rev. John A. Mackay, D. D.

Korean Windows

Rev. F. S. Miller

OCTOBER, 1938

SEOUL, KOREA

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PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA

Business Manager.—The Christian Literature Society of Korea. Seoul, Korea.

Subscription.—Annual Subscription, including postage in Korea, Japan and China, ¥2.50; including postage to America, Great Britain and other parts of the world, ¥3.50 (\$2.00 gold or 8/-). Single copies 25 sen, domestic; 40 sen, foreign.

Business matters and subscriptions should be addressed to the Christian Literature Society as above. Remittances from countries other than Korea and Japan should always be sent by Foreign Money Order or personal cheque. Please do not send stamps or Domestic Money Orders. If preferred, subscriptions may be sent to:—

PUBLICITY DEPARTMENT, 156 Fifth Avenue, New York, U.S.A.

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TRY THESE

CHRISTIAN LITERATURE SOCIETY OF KOREA

TENT EVANGELISM

I am sending herewith a set of pictures that were taken this spring during a series of evangelistic tent meetings that we held.

Tent evangelism has proved a very gratifying method of work and we have today scattered all over our field a number of churches that are the direct results of such meetings. They are very fruitful in reviving the zeal and enthusisam of the Christians and in bringing in new believers.

On account of the troubled times in which we are living it is hard to get permission for such meetings, but I already have secured permission for one place and am working for several more for this fall.

Yours very truly

W. F. BULL



Evening Service
Those present were practically all non-Christians



Morning Bible Study Hour

"Those present are all Christians--very earnest church workers, elders, deacons, helpers, etc."



The Band

"A very earnest consecrated group"

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXXIV. OCTOBER 1938 No. 10

In Thunder Bolt District

GEORGE H. WINN



RATHER DIMINUTIVE, but business like man stepped out and hailed our auto, asking if the foreign pastor was aboard. I spoke up in the affirmative and we were both relieved, for I was not certain of my destination and he was not certain that I was present. The above mentioned gentleman proved to be an elder at the church whither I was bound and his son took us safely across the rapidly flowing river in a little boat. We found the new railroad to Manchuria has placed a station right at our friends front gate and on his land for which he received 10,000 yen. With the proceeds he went across the border to Manchuria and got double the amount of land.

Here we spent the second Sunday in May and inquired into rumors concerning the elder's daughter who had left her former husband and taken to herself another man. As far as I could ascertain, the father could hardly be held responsible for the actions of his daughter, unless it be that he married her in the first place to one whom she did not like. But that is the course of natural events out here, where the parents have the arrangements for their children's marriage. So we gave the father a free ticket to go on to General Assembly, which privilege he feared was going to be taken from him, and decided to put the daughter under discipline. As she is stone deaf, I am not certain how sharp the pangs of discipline will be felt by her! But it will be an example to the church.

The next morning an airplane came circling over this out of the way corner of the earth. It may have been the first the natives had ever seen; at any rate it caused much sky gazing and I was interested to note that even the family dog stopped and looked up at the strange sight. "What could it be?" was interrogated all over the dogs face!

Travelling a narrow path we found our-

selves going upward through pretty woods, but nothing like the primeval forests of my previous trip. A second growth of birches and cotton woods have taken its place. But the fresh verdure of Spring with thousands of flowering trees, as the wild pear, reminded one of the garden of Eden.

Coming down from the heights we got to our destination poetically called "The Heavenly City". But the pearly gates and golden streets were sadly missing—it was only a name and what's in a name? Furthermore this region is called Thunder Township and so perhaps the inhabitants might be called Sons of Thunder. A large dam is to be erected which will make a huge lake of the fertile valleys. What will become of the towns and villages and the churches? Will they go up into the mountains? Even now farms are cultivated on the mountain sides so steep one can hardly keep a footing, let alone plowing, cultivating and harvesting such farms.

The family dog comes in again. I noted a peculiar black patch on the back of the dog, and asking what had happened, learned a wolf had taken a piece out of his back. This animal had one eye brown and the other blue; we see not a few blue eyed dogs and our blue eyes are considered by the nationals all the same as dogs' eyes!

At the urgent request of a woman, the next day we went some two miles out of the way to call at a home where the little child lay sick of infantile paralysis apparently. Though the child lived but a day longer it was doubtless a comfort to them to have us come and show our sympathy.

Passing by the police headquarters of the district we went and saluted the chief and had a friendly chat. As we went down the widening valley we saw several groups of women and girls who seemed to be out on a picnic, and we soon came to the cause. At a large

IN THUNDER BOLT DISTRICT

wayside house a woman lay dying and so an enchantress had been called and she was going through all her best performances to exorcise the evil spirit, and thus the neighbors had come to witness the free show. As we stood and watched too, an old man came out and sort of apologized to us. He knew it was not our Christian method of doing things. We gave out a tract and spoke a word of exhortation.

But as we drew nigh to our destination we saw banners flying and a crowd coming our way. It was someone's funeral—they halted and gave the coffin bearers another chance to rest and refresh themselves at the wine jug. Four sons in sackcloth were the mourners. Before the coffin a small shrine was carried to accommodate the soul of the departed so he could ride to his own funeral. Bits of imitation money were distributed to give an appearance of affluence to the spirit's.

I was interested in noting that our church at Shining Waters was well fixed financially and was in the center of the manufacture of jars holding some "5 or 6 firkins" each. We examined quite a large number of catachumens till nearly 8:30 P. M. after which we had church service and about 11 P. M. I called it a day and went to bed.

The next day leaving the main highway we went up into a narrowing valley. Enroute we saw a whole family of Christians out in the field and I asked what they were planting. I was told it was "white lilies". I was somewhat puzzled, but as soon as I saw the seed I knew at once it was cotton!

By dinner time we reached the "Mountain of the Hidden Sword". No one seems to know just why the village was called that. But it is hemmed in on all sides—and one wonders where the Christians could all come from. The church is a nice tile roof structure and the leader is "one man in a thousand". His name is Mr. One thousand—a rather unusual name—perhaps his ancestors owned a thousand shekels—or sheep of cattle.

A semi-bandit terrorized the district last

year and killed four and seriously injured two others, before he was caught and paid the penalty for his bloodthirstiness. Several families fearing bandits have moved away—their houses are pulled down and the sites plowed. The people here live on the coarser grains. For supper I was given a sort of hominy with fine baked potatoes for dessert.

The helper plucked a weed from the roadside and told me how his son had eaten it and died in an hour. It has a pleasing sweetish taste and is called "Storks Celery", but its nature is like the bella donna plant, attractive but deadly. The helper said it seemed as if it would have been easier if his son had died of sickness. He has lost five children and now has two or three little children surviving. The little boy was curious to see what I had in my kit; much to his joy he found a few candies which I decided he'd better have!

We called at a home where we found an old man who was eighty; then going a little further we found another old man who is now eighty-six, but his mind has failed so that he could not intelligently answer our questions. In this region I found at nearly every home an aged man or woman. I asked, how it happened that there are so many old people in this region, and I discovered others had evidently noted the same thing. The people attribute this longevity to healthy mountain air and the pure water, and I might add, also sufficient food and fuel, for of the latter there is a great abundance. Much of it seems to be only wasted. So in spite of murders and the deadly Stork Weed it seems to be a good place to live. Grave sites are few and unpretentious compared to those in the South.

In our calling that afternoon we found a family who had a sincere desire to know Christianity—a daughter in law was afflicted by evil spirit possession and they wanted to know what to do about it. Around the forelorn room were a few fetishes up in the corners and it was suggested they should come down, also the wine bottle was up on the wall too

and we said it had better go with the other things!

We hoped to have a bonfire of the idols, but it was a little too sudden for any thing so radical to take place, and perhaps that wine bottle was harder to give up than the fetishes. We pray grace may be given to these poor people to put their trust in God and the bonfire come a little later! Crossing a pretty pass in the woods we dropped down into "Yellow Walnut Grove" and there very appropriately we had thunder and hail in Thuder Bolt district. On our way we stopped at a Christian's home where the old grandmother has steadfastly held out against Christ, to the great grief and sorrow of the old man who sincerely labored and wept over her. Even a deaf and dumb son believes and attends church. But I found her heart adamant and when religion was mentioned her whole atmosphere was that of hardness. How true that only those whom the Father calls can come to the Son and find life!

A school teacher and his boys came out quite a distance to meet us. He had given himself to drink, but just that week had decided to turn back to the faith which he had abandoned years ago. Later on we went and made a call at the school and were given every courtesy. School was disbanded while all the boys sat around in a circle and I told them a few stories of travel and then something about our precious Salvation. The teacher and the whole school came out that evening while we tried to show to all the way of repentance and life.

A lady of sixty-three came and called on us and we went and returned the call and found an old man whom I took to be her husband, but found he was her father in law! Another case of longevity. While calling we suggested some signs of heathenism should come down. But our visit was interrupted by the cry of "Pouri, pouri, the Bees, Bees". Sure enough the bees were swarming and leaving their "old log cabin" for a branch up in the pear tree, from where they were gently cap-

tured in a hood and given another hollow log. They did not like their quarters for some reason and so they were plastered in with mud, but with breathing facilities. They evidently were indignant, but we were told after a day or so they would settle down. This was my first experience at actually seeing bees swarm.

Whooping cough was very prevalent and nearly every church service had the interruption of whoops now and then. As a cure I found that they take larvae of wood borers, fry them in oil and give them to the children, in the hopes that the borers will eat up the "whoops" I suppose. They say it is effective!

The next day we climbed over a pass to the Old Store House Valley, so named because of an ancient place for storing grain. On our way we decided to step aside and see a waterfall—and asking a native if we were on the right trail, he replied he'd never heard there was such a thing in that region. When we got there we found he lived hardly three miles from the falls—though in a different valley. It was well worth going to see as was the beautiful dale, with its rocky sides and many beautiful cascades.

We were again in the region of primeval forests and I noted some of the largest logs I have ever seen in Korea. I measured one log and found it was in diameter about up to my arm pits.

On our way down the valley we stopped to take a look at the old granery and call on some Christians who occupy one of the gate quarters. While we were in here a couple of Christians coming out to meet us missed us and went almost to the falls before finding out that we had already gone down to the market town. We were sorry, but could not head them off.

That evening we had in our meeting not a few of the notables and leading men of the town, for word had spread that a new foreigner had come and a new broom sometimes sweeps clean. At any rate the church was crowded to overflowing. I was interested in

IN THUNDER BOLT DISTRICT

An ex-policeman who decided to come back to the church. He is an enthusiastic church worker, but I found him unable to pass the simple examination for the catechumenate. I was greatly surprised as he seemed normal, but was told he had an encounter with robbers and was hurled over a cliff, injuring his head and so is retired on a pension. He has difficulty remembering things at the right time.

As we were leaving this district we bade farewell at the police headquarters and started out on a twenty mile walk or more to our next church. Again we turned aside to see another waterfall. The rock formation in this region lends itself to making waterfalls apparently for there are two up this valley besides cascades and strange rock formations called the great sarcophagi—huge stone coffins hewn out of the rock by the water. There must have been giants in those days.

The waterfalls we went to see this time were of considerable note, but as far as I could find out, I was the first white man to ever go and visit the place. It is out of the beaten path and up in the forests hidden far away in the mountain fastnesses. It proved to be a "fastenating" sight as the falls take a plunge of some 250 feet. There on one side of the falls was carved the words "Prohibition Band". It was an object lesson, for who would want to drink anything else than that clear ice cold water? Seated on the rocks below we ate our lunch and drank in the water and the beauties of the everchanging modes and lights of the falls.

Leaving this natural park we walked for miles over a high pass far from human habitats. Our first village brought us to some Christians, but crossing another pass, we finally came to our destination Great Bright Valley, in time for supper, but it was not served for another couple of hours. Then came examinations, and as everybody had come and were expecting some sort of service we thought we had better have some though we cut it short as it was not far from the midnight hour.

The next day Sunday it was arranged with three other churches to have a joint out door meeting down by the river side. I hereby had an experience entirely new to me. Just as we were ready for the morning Bible study hour, it started to rain! There were about 130, counting children, and we turned to the only shelter—railroad tunnel. Thither we went—and for the first time in my life we had church services in a railroad tunnel. I do not think that has occurred very often in the history of the church either. I wonder if it ever has happened before! However, we made sure no train was coming and felt very safe in that the rails had not reached the tunnel as yet, they were still a mile or so down the line! This is a new railroad being built to the capital of Manchukuo.

The services went off very well. The singing sounded unusually beautiful, the echoes produced blendings of harmony not often heard in the country churches.

After dinner we all gathered at the top of the hill for afternoon service. It is called Mountain of the Human Sacrifice—the tunnel pierces it below. Here a human sacrifice is said to have been offered years ago to the God of the Heavens. This time we too offered a sacrifice of worship to the God who is over all Blessed for evermore.

There is one more unusual thing I want to mention which was new to me in Korea. Near to our stopping place on a great rock by the road side, so all that pass can not but see it, is a word carved in deep bold letters—"Jesus". I could not but ponder on what that might mean to the passerby. To some it connotes a foreign religion; to others an object of fear or hate; to others who see it may come a touch of curiosity or wonder, but to most—utter indifference! To us who believe what stirrings of the heart! That name stands for forgiveness of sins, eternal life—in a word, Salvation. Once more that Name on that great rock cannot but remind one of "That Rock which is a shelter in the time of storm, the "Rock of Ages Cleft for Me"!

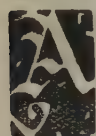
A Missionary Delegate Reports to his Mission

Philadelphia, May 27, 1938

To the 1938 Annual Meeting

Korea Mission.

Ladies, Fathers and Brethren :—



AFTER VARIOUS pre-assembly rumblings the Great Assembly itself started with a bang yesterday morning. Owing to the fact that Mrs. Baird attended the national meeting of the Women's Missionary Societies at Buck Hill Falls it was not possible for me to attend the pre-assembly conferences on Evangelism, etc.

The Assembly is meeting in the municipal auditorium known as Convention Hall, an enormous building, beautifully furnished and adequately equipped with committee rooms, dining halls, display rooms etc. It is in W. Phila. not far from the University of Pennsylvania.

One's first impression on entering the Great Assembly Hall is one of dismay. To one accustomed to the session of our annual meeting or of a small presbytery where deliberation and debate are the primary objects, the enormous hall and vast crowd are somewhat disconcerting. Unless one gets a seat very near the front, the hall is so vast that the features of the speaker are hardly discernable. From where I sat at the opening session the row of bald or hoar heads of distinguished church statesmen who sat in black robes under the bright lights of the platform looked like nothing so much as a row of mother-of-pearl headed pins set in a black pin cushion. Unless one stood immediately in front of the microphone on the platform, a voice could not be heard 20 feet. One felt oppressed by the question of how our highest church court could really confer on the problems before it. But mob psychology is almost irresistible and one soon realized that the Great Assembly has ceased to be a deliberative body and gladly abandoned oneself to swim with the

swift psychological current created by the great crowd, the blaring loud speakers, the bright light augmented by the brightest flashes of the news-photographers' bulbs, and the wild applause which greeted famous men as they appeared before the microphone. Why should we be troubled when the General Assembly is so securely in the hands of such great men untroubled by the inferiority complexes which bedevil lesser mortals?

As this assembly is the Sesqui-centennial Assembly the dominant note from the very beginning has been historical. The retiring moderator Dr. Faulks' speech was based upon the Seven Principles stated in the preamble to the constitution which was adopted by the First General Assembly. These principles which contain such fundamental Calvinistic tenets as that God alone is Lord of the conscience, the duty of tolerance in matters not of fundamental importance, free communion among all true believers in Christ, the authority of the Scriptures, etc. were taken up point by point and their immediate value and importance to the church of today were pointed out. The address was scholarly, it was timely, it was the fruit of mature thought and a thorough knowledge of needs and problems of the church. It was a fitting opening for a Sesqui-centennial Assembly.

The communion service which followed was shared by 6,300 people. In a crowd of that size it was naturally impossible to keep an atmosphere of intimate fellowship, but in 45 minutes, 20 ministers dispensing the elements and 170 elders distributing, served all that great throng. There was no suggestion of haste, no confusion. The service was perfect.

in dignity and reverence. It was an outstanding achievement of careful preparation.

In the afternoon, of course, the big bass drum began to throb and the boys with the well-oiled lines had their day. It had been known for some time that Freeman of California, Van Nuys of San Francisco, McKelvey of Kansas City and Welch of Louisville would be nominated. McKelvey was nominated first by Buschman of Buffalo Presbytery. He addressed the campaign which McKelvey had put on in Kansas City's Presbytery whereby he had raised about \$300,000 chiefly from the strong wealthy churches of Presbytery and had wiped out the total combined debt of the Presbytery on the church buildings. The speech was a fairly good one but it contained a couple of illustrations that didn't quite get across. Freeman and Van Nuys both got good speeches stressing their spiritual attainments and their work as successful pastors. All three of the first speeches had a tendency to laud their candidates to the skies. Their characters and attainments were pointed out in vivid hues which would have put a Sorai (Beach) Sunset to Shame. The speeches were pretty much the same old "hokey which has flowed thick and sticky through General Assembly nominating speeches for 150 years.

Last of all Dr. Broady of Birmingham, Alabama, arose. He said, "it was no time to praise men but to talk of *issues*." Immediately he clicked. "The great issue before the assembly today is *Church Union*" (applause). As a friendly gesture toward the Southern Presbyterian Church he was going to nominate a man from the South, etc. None of his arguments were valid, I think, but the mere mention of Union seemed to have magic effect, the oratory was good and the speech was full of rich humor. He presented his candidate as being "farm raised and hand spanked," a felicitous phrase which more than compensated for any lack of logic.

The seconding speeches were in reverse order to the nominating speeches. Dr. William Montgomery (Mrs. Emily Purdy's brother) sec-

onded Welch's nomination. Bill Montgomery was in college with me, already has a D. D. and a fine church in Cincinnati so he's no spring chicken. But he has a smooth bland face and a pink and white complexion. When he stood on the platform he did look like a kid just out of kindergarten. He spoke ingenuously about "we of the younger generation." He soundly and roundly damned General Assembly politics. His starry eyed child act went across big with the Farmer Labor Vote. The speech itself would have done just as well for any of the four candidates but Montgomery wrote Welch's name on the tag. The other seconding speeches were not notable, Welch was elected on the second ballot.

On Thursday evening all the foreign mission group (both Board members and missionaries) met for a "family supper." Owing to the fact that 7-year-term and 8-year-term missionaries are on furlough this year from many fields there was a very large representation. Dr. Charles Erdman who presided said that in all the 150 years of his connection with the Board he had not seen so large a crowd. There were over 200 there.

Friday was *Church Union Day*. A proposal for organic Union with the Episcopal Church was enthusiastically received and referred to the Assembly's Committee. Dr. Mudge reported on the Utrecht Conference for the purpose of organising a World Council of Churches. Stressing the fact that this was not a court but merely a council, he explained the very simple doctrinal basis. The council is to be composed of those churches which "accept Jesus Christ as God and Saviour." By an apparently unanimous standing vote the assembly decided to enter the World Council and thus become the first church to do so. Before leaving the subject it may be well to say that the proposal from the Episcopal church—mentioned above—was merely a suggestion that we confer with a view to the end of organic union. As yet there were no actual concrete bases of union suggested.

Monday morning. This letter is being written from time to time as occasion offers.

Probably the warmest debate that has arisen so far, came Friday afternoon when they were discussing the Revision of the Standards. The question was the statement of the standards re civil governments, their duties and prerogatives, and especially on the problem of War. The majority report was finally adopted but Dr. McCartney of Pittsburg made a minority report which aroused warm debate.

Both majority and minority reports agreed in—

1. Condemning war as a method of settling international disputes.
2. Permitting the State to use force, after all other methods have failed, to maintain right and justice.
3. Leaving it up to the individual conscience as to what the Christian should do in any given case.

My limited intellect could hardly discern sufficient difference between majority and minority reports to warrant the length and earnestness of the discussion. It seemed to be felt that McCartney's minority report in some way gave more countenance to war than the other. Finally by a standing vote the majority report was adopted. The majority was quite clear though the vote was not counted. This Assembly is undoubtedly an anti-war-assembly.

Saturday was Board of Pension Day. As this is an historical assembly everything is approached from the historical angle. The Board of Pensions traced its ancestry back to the very first collection taken by our church as a whole which was the "Fund for Pious Uses"; while some of the fund was used for the propagation of the Gospel it was also used to aid widows and orphans of ministers and in one case, at least, to ransom the wife and children of a frontier missionary from the Indians, which shows that our church has from the very beginning cared for its missionaries.

Sunday was another full day. Without taking time to discuss all the great and inspiring events I must tell something of Dr. McAfee's prayer meeting which was the high spot of the day from the missionary point of view. Members of the Board, Staff, Foreign Missions Committee and missionaries met at 5 P. M. at the Walnut St. Church. Dr. McAfee led and it was such a meeting as only Dr. McAfee can lead. Informally he sat at the piano and guided our thought through the prayers in various hymns. Scripture was not read but he touched on and refreshed our memory of several familiar passages and then brought out a point or two which bound them all together in an unity. Then he passed from field to field discussing or rather mentioning needs and problems and offering prayers. It was a mountain peak of the whole Assembly for me and everyone else there, I am sure.

On Monday the Board of Christian Education had its day. The Board is initiating its \$10,000,000 drive for endowment for our Presbyterian schools and colleges. The addresses of Dr. Arthur Holly Compton and Dr. Wishart of Wooster were worthy of the calibre of these men. In this day when the totalitarian states are laying such stress upon training the young, the church dare not ignore the training of its young people.

Dr. Harold McAfee Robinson was present at the Board of Education popular meeting and of course it was the expectation and hope that he would head up the drive for endowment funds. This (Tuesday) morning however the chairman of the standing committee on Christian Education announced that on account of the ear infection from which Dr. Robinson has suffered greatly all year the doctors had ordered him to take an immediate complete rest. The Committee asked that Dr. Mudge who retires as stated clerk in August he asked to lead in this drive. Dr. Mudge accepted this responsibility in a speech in which he expressed his joy at being able to climax his service to the Presbyterian Church by this work to ensure proper fun-

A MISSIONARY DELEGATE REPORTS TO HIS MISSION

to educate our young people. He was given an ovation.

The election of a new stated clerk was of course one of the important acts of this Assembly. Nominations were held Monday afternoon. The committee which had been selected to nominate a stated cleak presented the name of Dr. Paul C. Johnstone of the Third Church of Rochester, N. Y. Dr. W. B. Pugh of Chester, Pa., was nominated from the floor. The applause which greeted his name was much greater than that for Mr. Johnstone and it was evident that Pugh was a favorite.

Time would fail me to write all the stories that are going around about wire pulling and politics in connection with this election, but the fact is that when it came time for election on Tuesday morning the Committee presented a telegram from Dr. Johnstone withdrawing his name as a candidate. The committee then proceeded to move that a unanimous ballot be cast for Dr. Pugh. This was not acceptable to several commissioners who jumped to their feet and asked for the floor. The moderator gave no time for discussion of the motion at all but immediately asked all in favor to rise. Of course this eclipsed those who were already on their feet trying to get a chance to speak. Their protesting screams could be dimly heard above the thunder of shuffling feet and slamming chairs as the crowd rose up and sat down. The negative was put amid shrill protests but it was evident that a vast majority were for Pugh. He was declared elected.

Then the moderator announced that Dr. Pugh would come forward and that there would be a short service of consecration. He asked the Assembly to rise and sing "God moves in a mysterious way His wonders to perform." The announcement of the hymn was greeted with loud guffaws from all over

the hall and in great confusion he changed it to the doxology.

Tuesday night was Foreign Mission night and had the largest attendance of any popular meeting except the Centennial Pageant on the opening night. As usual the missionaries and Board members sat on the platform and as usual (in this Assembly) it was the largest (not to say finest) group of missionaries ever gathered at a General Assembly.

Mrs. Carruthers of India in native costume gave a brief address which was well received. C. Stanley Smith of Nanking Theo. Seminary spoke for about 27 minutes. He read a speech which covered all details of the China situation with encyclopedic thoroughness. Dr. Speer followed. He began by describing the difficulties faced by the church in apostolic and other times of history. He showed how the church had overcome those difficulties. Then he mentioned the difficulties of to-day. He showed that though these difficulties seem great they are no greater than those of the past.

Wednesday, the last day of the Assembly was mainly occupied in the morning with the report of the Foreign Mission Committee. I am sending it in its printed form. In accord with custom it was adopted in toto. The action on the question in which Korea is interested is good, though I might have worded it a little stronger. In view of everything however, I feel that we may praise God and take courage. There was evidence of very strong convictions on this question among many of the commissioners.

This Assembly has been a great assembly, a great missionary assembly, a great church union assembly. It has been a privilege to attend it and I wish to thank the Mission for making me their delegate this year.

With regards to all,

RICHARD H. BAIRD



A Year's Cycle of Bible Classes and Institutes

HELEN M. HENDERSON

WHILE THE EARTH remaineth, seedtime and harvest, and cold and heat, and summer and winter and day and night shall not cease." So the gracious promise of God to Noah and to us. May we compare the unchangeableness of this with our missionary year? While the enterprise lasts, autumn city classes and winter country classes, spring Bible institute and personal reports shall not cease. If this were all, what a meaningless cycle it would be! Were it not all in the infinite plan of the God who sits upon the circle of the earth, who cares about the pageant of life and death among us, who re-creates souls and rebuilds characters, our efforts would be worse than useless. And so again as one reviews a year it is with the utmost thankfulness that however incomplete and unsatisfactory the service has been, in the plan of God nothing is wasted.

There is perennial satisfaction in seeing the young girls come in to their Bible Institute. The session this year seemed the best we have had thus far—many bright students, very few absence, and only one girl compelled to drop out because of illness.

It is hard to accomplish for these girls in five weeks all that our ideals long for, but you should see the difference in the ones who have been here before. There are always some who have come after much effort to earn the money. One girl who could not get enough money to stay in the dormitory was discovered with a small kettle and a bundle of rice, hoping to be allowed to cook her own food. Enquiry revealed that her father would bring rice and vegetables into town every market day for her. This plan was not possible in our dormitory so we advanced her board upon her agreement to return the money when her father sold his grain. How happy she was that a way was found!

It was a new and delightful experience to have as teacher a girl who is a graduate of the Women's College in Seoul and also of the Bible Institute of Los Angeles. Miss Soon Hui Lee was loaned to us for this time by Mr. and Mrs. Adams and we were indeed grateful for her excellent work.

Before the girls had left the morning following graduation the Bible women began arriving for our Workers' Class. Quite a contrast are these women to the girls. It was a blessed two weeks of study and conference and prayer together and they were much strengthened for the tasks ahead. We are deeply indebted to Pyengyang station for allowing Mrs. Baird to come to us and to her for being willing to leave her own busy post for ten days.

Outstanding in our Women's Work this year were the 15 day Bible classes in the country—"short and easy Bible institutes" they are designated in Korean. Six were held in as many districts and I had the joy of conducting one along with a graduate of the Women's Seminary. We followed so far as possible a regular B. I. schedule with two hours Bible study in the morning, and chapel; one hour Bible in the afternoon, and music and hygiene on alternate days. We even had callisthenics during recess and the gyrations of the older women were better seen than described. The laughter at least was beneficial. We had 32 enrolled, ages 14 to 17. We had written tests, grades and promotion, a picture and a party.

The worth of this new plan which was started by Miss Bergman was proved to me at our closing chapel and testimony meeting. To my surprise and delight almost everyone, even the younger women, arose to tell what it had meant to them. They felt they had really grasped something when there was time to repeat the lessons day after day. These Institutes are already proving feeders for our regular B. I. Long life to them!

Vitally connected with the district institutes is another new plan of organizing a district presbyterial, uniting the strength of local missionary societies, in order to employ a Bible woman to work in a district continuously, thus building up the societies, strengthening the women's work, encouraging Bible study and its fruit in the Christian life.

An interesting experience was mine which came as a substitute for another called-off class. With Mrs. Chin, the Bible woman, I spent two or three days each in three churches, the purpose being to call in every home of the congregations. In and out, stooping and bowing, shoes off and on, in poor cluttered rooms, in spacious clean ones—we spent those days—talking with each family. Down came the hymn books and Bibles from the shelf and in came non-Christian neighbors; questions were asked, hearts were unburdened, testimony made of God's goodness and leading, exhortation of the ones not yet Christian—then a song together, the Word and all hearts bowed in prayer. There was something in these contacts which overcame the cold and discomfort, the discouragement caused by the desperate weakness of the churches, the lack of leaders and the forces of evil. Was it not the assurance that

God will not allow His Word to return unto Him void?

After one more country class I had the privilege of sharing in the General Class in Chungju Station, in February. Returning, we were caught up in the whirl of our Taiku General Class. How in a few words can one give any adequate picture of this memorable week? I was relieved of teaching in order to grasp the system of ticket selling, organization and execution of a class of 600 women with 100 helpers, 12 classes, two meeting places, 12 chapel leaders and myriad other details.

This brings us to the home stretch of our years cycle—the Women's B.I. which deserves our best efforts, since here are trained the ones who do most of the direct evangelistic work among women throughout the Presbytery. Our numbers are smaller this year and an amazing series of circumstances has robbed us of 12 students. In the graduating class of 8 women are a number of promising workers and others coming along in the lower grades. The obstacles surmounted by some of these are not to be guessed unless the stories come out in this way or that. "Not many wise, not many noble, are called, but God chooses the foolish, the weak, the despised—" to accomplish His purposes.

Contributors' Column (Continued)

Rev. Allen D. Clark, now on furlough, is one of our valued contributors as our readers know. He has specialized in the distribution of Christian literature but in this article gives a general idea of the year's work.

Rev. and Mrs. O. M. Berkholder are new missionaries of the Southern Methodist Mission and are assigned to Chulwon between Seoul and Wonsan. A year ago they were married in the beautiful chapel of Ewha College.

Rev. John A. Mackay, D. D. after distinguished service as a missionary in South America, was for some years a Secretary of the Board of Foreign Mission of the Presbyterian Church, U. S. A. until a year ago when he was called to be President of the Princeton Theological Seminary.

Rev. F. S. Miller died in Chungju in October, 1937, after 45 years of service to Korea. After his death Mrs. Miller gave us a number of his valued Korean stories which we are publishing from month to month.

Rev. E. H. Rawlings, D. D. is managing editor of the World Outlook, the well edited missionary magazine of the Southern Methodist Church. We are glad to re-print this tribute to Dr. Cram who was for many years a missionary in Korea.

Miss M. L. Alexander is in evangelistic work at Tongyung in South Korea under the Australian Presbyterian Mission. She came to Korea in 1911.

Rev. W. F. Bull, D. D., who sent the pictures for this number, has been a missionary of the Southern Presbyterian Church in Korea for 39 years and now resides at Kunsan.

Jobs for a First Term Missionary

ALLEN D. CLARK

The Wednesday following Christmas began a busy week of teaching in the Men's Bible Conference, when about 170 men from all over the Presbytery came together for a week of inspiration and study. This is an annual affair wherein the day's program consists of daybreak prayer service, three hours of classes, a morning devotional service, and a half-hour of hymns, preceding the evening service. Those who come are divided into five groups for study: new believers, catechumens, baptized, deacons, elders. All meet together for the three worship services and the hymn period, but the study classes are separate.

One day's break, and then the Men's Bible Institute began. This year, we offered first, third, and fifth years, with four teachers (two of the Korean pastors, Mr. Pieters of Seoul, and myself). The total of those who came was 59, who studied clear through to the end. This is the largest enrollment we have ever had, the previous "high" being 37, in 1927. All regular Bible courses (three per grade) were scheduled for the morning. On market day (every fifth day), since there weren't enough hours to get in a course in Personal Work, I dismissed the afternoon classes and all of us went out with tracts to do personal work. Most people need a push to overcome the inertia that keeps them from doing personal work. Once they get started, they enjoy it. Some of these fellows needed just that push and practise. And while we're on the subject of tracts, I'm rather flabbergasted at the number of them that have gone into use since last April (fiscal year). My record shows 210,000, with a tract bill of a little over 300 yen (app. \$90). No, I didn't hand them all out, myself, though I *have* given out a good many thousand, but they have been sent in answer to requests from those who have promised to use them. I know that some don't believe in tract distribution and I am

willing to admit that it has its weak points, like any other single method of evangelism, but it *does* reach *some* men, and we should use any and every legitimate means of showing men the salvation that is in Christ Jesus. Tract distribution surely falls into that category. The Korean word for it is "preaching paper", and consecrated preaching is abundantly blessed of the Spirit.

February took me out into the country for my first itinerating trip of the "spring". I hiked over one pass in a snowstorm and got wet to the knees (a heavy snowfall is a rare article in this southern part of Korea). Two days later, I hiked in the rain to another church. I've been there four times, now, and it has rained every time but once. Next time they have a drought, I suppose they'll wire for me to come! The rain froze and then the wind blew the rest of the trip. It sort of reminds you of the song, "Spring would be such dreary weather, if there were nothing else but Spring"! My 67-year-old hostess over the first Sunday was disappointed by the weather because she was afraid she wouldn't be able to walk into Chungju (25 or 30 miles) to attend the Women's Bible Conference! How many of you of somewhat lesser years would do a hike like that, carrying your blankets with you?

The Conference was still on when I got home. There were about 350 attending. They have been congratulating themselves on having as their visiting devotional leader a pastor from a distance whom the men have tried to get but couldn't. We had, this year, Rev. Pak Sang Soon who is one of the missionaries to China, sent by the Korean General Assembly. The Assembly started this work in 1912, as a thank offering for the formation of the Assembly itself, and the work has been continued ever since. There are now three men and one single woman worker in that field.

year ago, a man was also sent to Manchuria for foreign missionary work.

The Bible Society colporteurs are under my general supervision. We have the custom, in this province, of keeping one man at it all year, and sending out four men simultaneously, for three months each winter, in lieu of the other man allowed us. These Bible Society colporteurs are supposed to sell mainly to non-Christians—that's why they are on salary, rather than on commission. However, that's left the churches rather ineffectively supplied, so I am, this spring trying the experiment of sending out one man with a stock of Scriptures, S. S. quarterlies, hymnbooks (everyone owns his own, here) and other Christian books, to hold an evening preaching service and then display his books, in each church. I am trying to see just how much of his way he can make on commissions. I wrote ahead to each church, telling them the day he was coming and asking them to entertain him overnight. He won't be through until May, even travelling every day.

Mr. Malsbary, of Pyengyang whose tracts I use in barrel lots, sent out a marked Gospel of John and a tract to everyone listed in the telephone directory for the two provinces

nearest him, several years ago. I've been intending to do the same for this province, and finally got around to it. Don't get excited. It wasn't as big a job as it sounds, for you buy your telephone, in this country, like buying a share in a mine, or something, and there are only so many available in a given area. So the total sent out was 369 to Japanese, 127 to Korean and 3 to Chinese subscribers. It will mean nothing to some, but may well be used of the Spirit to lead others to the Lord. Right along this line, I ran across a squib, the other day, in "Monday Morning", about a man in Persia who wandered into their equivalent for our Christian Literature Society with an old battered book. The agent looked at it and said, "Why we haven't stocked that for ten years. Where'd you get it?" "I've had it ten years and read it over and over", said the man, "but this is the first time I've been where there were any Christians. Can you tell me more about this religion?" More than one tract or Gospel or Christian book has lain dormant for years before bearing worthy fruit to the glory of God. That explains why I put such emphasis on my book sales and use of tracts and other written means of making the Gospel known.

The World's Sunday School Association Convention, 1940

The 1940 Convention of the World's Sunday School Association is to be held in Natal, South Africa, from July 22-28. The General Programme Committee will have its headquarters in New York. A fully representative South African Convention Council will also be appointed, with three executive secretaries, one representing the S. African National Sunday School Association which comprises the English-speaking churches, another the federated Dutch Reformed Churches which include the Afrikaans-speaking groups and a third the non-European Sunday Schools whose constituency is rapidly growing throughout the Union. South Africa, as the entertaining country,

will, following established precedent, have about 50% representation in the convention, allocation to the various churches in S. Africa being in the hands of the S. African Convention Council. English and Afrikaans will be the official languages. Special stress is being laid on the Pan-African character of this gathering, at which Africa will have its record representation. Circulars regarding the convention will be ready for distribution early in 1938 and will be obtainable from the World's Sunday School Association, 41 Madison Avenue, New York City.

I. C. P. I. S. Geneva

New Missionaries at Work

RUTH AND OLIN BERKHOLDER

THE GREATER part of our time has been given over to language study, but we have also found time and opportunity for some other work. At present we have a clinic once a month for well babies. We have about thirty eight babies on our records and the number is steadily growing. In addition to the clinic we have a Mother's Club which meets once a month also. At these meetings we discuss different topics which will help the mothers in caring for their babies.

Perhaps the most interesting phase of the work is the Sunday morning nursery. Korea is a land of babies and the church is no exception. In fact so many babies were brought to church that at times they took charge of the service. To say the least this was annoying to both the preacher and the worshippers. So we conceived the idea of having a nursery to care for these babies while their mothers attend church. We have them all the way from a few months to five and six years of age. Some of the babies merely play while those in charge try to amuse them. But the older ones learn songs and listen to stories. We have about twelve helpers and they take turns, so that no one of them has to miss the worship service more than once a month. And what about the worship service? You wouldn't know it is the same place? The preacher is delighted and so are the people. Even those mothers who have not yet left their babies with us have gotten the idea that they must keep them quiet if they take them into the service.

Perhaps you might be interested in knowing about our first trip to the country that we took a few weeks ago. We were asked by one of our preachers to come to his circuit to

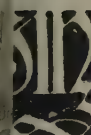
take part in a joint service of several of his churches. Now a trip to a country church here means a good bit more preparation than a similar one in America. It was necessary for us to take all our bedding and food supplies for the time we expected to be gone. We eat Korean food sometimes, but we find it is difficult to use it as a steady diet, so most missionaries take food boxes with them when they go to the country.

Finally we got all our things ready and started on a 25 mile trip in a bus. We have quite good bus service in most parts of Korea. However, after we had gone about an hour in this one we had a *baunku*, Korean for blowout. At home we would have been on our way in a few minutes, but here we waited for about an hour and a half before we started again. At length we reached our destination without further mishap. During the next few days we had an interesting time cooking, eating, and sleeping on the floor of a little Korean room about six by seven feet.

Of course our main business was meeting with the people and taking part in their worship services on Sunday. On Sunday afternoon we had a special service for baptizing a number of people and conducting the Lord's Supper. This was my first experience of baptizing. I had studied the Korean ritual for about a week beforehand, but even then it was difficult for me to read parts of it. However, the Lord was with us, and we had great joy in administering these holy sacraments. Even though all the people were sitting on the floor in a little Korean church, we were very conscious of God's presence, and rejoiced that we have the privilege of witnessing for Him in this far away land.

Weeping May Endure for a Night

FLORENCE J. MURRAY

MOON-OK CHUN grew up in a village like hundreds of thousands of other Korean girls. The latest baby on her back to keep him out of harm's way, she carried home the water for the family cooking on her head, helped beat the clothes for the washing down by the river, learned to cook rice and make the peppery pickle of turnip and cabbage well seasoned with red pepper, and became expert in the other arts and heavy tasks of a household in a land where labor saving devices are unknown.

She also learned to obey her father and mother, still more her grandfather and grandmother, and was well instructed that it was even more important to obey one's husband and parents-in-law.

When she had reached the marriageable age of sixteen a wedding was arranged for her and she went off to her new parent's home and to the young husband she had not seen till that day.

She did her best to obey but neither husband nor parents were easily pleased and though she wore herself out in the daily tasks it was seldom she received a word of approbation, and it was always with a feeling of relief she lay down on the floor at night if she had managed to pass the day without bringing down someone's wrath upon her head.

Finally a little daughter came to the home but gladdened no one's heart. The father and grandparents wanted a boy to carry on the family name and to assure them rest in the spirit world by worshipping at their graves. Of what use was a girl? The luckless young mother was made to feel the shame she had brought upon them all by producing a girl instead of the desired boy.

About this time Moon-ok with a neighboring young wife whose people were Christians went to the church where she heard words of

comfort and hope that made her determined to go again. She did so and soon decided to become a follower of Jesus. When her family found this out they forbade her ever to go again and demanded that she cease at once this "believing nonsense." Her faith, however, meant more to her than anything else. She refused to give it up and would, she said, also continue to pray that her husband and parents-in-law would become Christians too.

For this she was turned out of the house and family. Her child was taken from her and she went forth alone.

Soon after, the Bible Institute in Sungin began its yearly sessions and she went there to study more about the new faith for which she had suffered. Her courage and devotion were recognised and it was made possible for her to continue her studies for several months. She was then given a position as Biblewoman in a village district.

Last summer she went again to her husband's home to see her child and found to her distress that the little girl only five year old had been sold some time before to a liquor shop where when she was older she would become bartender and worse for the convenience of the patrons of the place.

The mother was filled with horror at this revelation. She set to work to find out where the child was and after some time made the discovery. She wished to buy her daughter back but the price asked was eighty yen and it would have taken her months to save such a sum from her meagre salary. Besides she now had her own old mother with her.

The matter was urgent for the child might be sent where it would be impossible to trace her again. Moon-ok went in her trouble to the missionary in charge of her district and

told her story. Miss McLellan was able to advance money needed and the little girl was restored to her mother.

Bible woman Chun and her daughter live together in a small house right by the church across the river from the city of Hamheung.

The mother is doing excellent work in this group of Christians who in her have an evangelistic worker of their very own, and every one has kind words and sympathy for the little girl who was sold into a life of shame by her own father and grandparents.

The Church's Task in the Realm of Thought

JOHN A. MACKAY

I. Unity and Disintegration

WE BEGIN WITH the terrifying fact of a disintegrating world. A world order in civilization and culture is disintegrating, at the very moment when, in a physical sense, world unity has been achieved with the greatest degree of perfection. Physical unity is the background for spiritual dividedness. We have in our contemporary world three symbols of physical unity; the airplane, the radio, the electric motor. The airplane has virtually annihilated space so far as the men of today are concerned. Dr. John Finley, that prince of American journalists, carries in his pocket each time he makes a pedestrian trip around Manhattan Island, an enormous watch, the only piece of matter that has soared over the North and the South Poles. From time to time recently the radio in our homes has brought to us echoes of songs from "Little America," or the sound of a lion's roar from the African jungle, or the words of the ceremony at which a royal pair were crowned in Westminster Abbey. Man has to all intents and purposes annihilated time as he has annihilated space, making all men contemporaries, Jew and Gentile, peasant and king.

On the other hand, the electric motor has so overcome the inertia of nature that if water-power is harnessed in the primeval forests of Africa or Brazil the mechanical amenities of Manhattan Island can be projected into the wilds. This is the kind of united world that forms a background for the terrifying fact of disintegration.

Disintegration in what respect? To begin with, in the realm of thought. We have come to a moment in history when creative thought is virtually bankrupt. No more attention is being paid to world views or ideologies. European youth have been closest to the modern crisis and they are not interested any more, they say, in mere ideologies. They are not interested in mere ideals. Ideals, they say, led them astray; they are will-o'-the-wisps which they followed in their romantic days. We have come to a time when, in the general sphere of culture, united though the world is in a physical sense, no single great luminous idea is regnant. The last was probably the conception of evolution, which, however differently it was interpreted, seemed to guarantee by a flowering, developing process much better days ahead. But how infrequently does one hear the world evolution on lip or pen these days! In its place you hear the word "tension"; instead of "development" you will read "conflict." "Conflict" and "tension" are the significant terms of our time, and neither one carries with it the necessary prospect of unity or beauty or order beyond. For conflict and tension, instead of leading to a new flowering order at the close of a dialectical process, may as likely end in pure chaos. Thought is bankrupt. In place of great thoughts we see emerge tremendous personalities, who summon men and women to follow them with unquestioning obedience.

There is equal disintegration in the realm of

ethics. One could think, of course, of the virtual chaos in the sphere of individual ethics. But I think rather of universal ethics, those norms of conduct which mankind every-where was beginning to adhere to, profess loyalty to and guide conduct by. We remember how we ourselves thrilled at the word "human solidarity", or the magic word "freedom," or the inspiring word "brotherhood," or the noble, stimulating, martial word of "honor." But solidarity and freedom and brotherhood and honor are dead in the old sense, and with them international law, which is in shreds. It is no exaggeration to say that to all intents and purposes, so far as major obligations are concerned, international law does not exist. We have witnessed in these last days the distressing fact that no major parley will take action to counter the doings of a wrong-doer or to save a community or a nation from annihilation or suffering, if such action is not in accord with the advantage and the interests of the powers involved. No nation will stand by another in the name of solidarity or brotherhood or freedom or honor. Instead of that, major powers will take dishonor rather than act. We can speak no more even of the chivalry of a nation. No one, of course, wants war. But aloofness is no solution of an international ethical problem where innocent people suffer brutal violence at the hands of an aggressor who is allowed to act with impunity. If human solidarity means anything, then the problem of violence run amuck must be faced in a positive, decisive, and constructive way, or we are sub-Christian.

What shall we say about the social realm? Strangely enough, those very instruments which have achieved unity in a physical sense are disintegrating mankind in a spiritual sense. You take the radio. Folks in our rural communities listen in. They hear the enunciation of principles and the proclamation of doctrines which, if they take them seriously, disintegrate the whole structure of their thinking and their living. And when thought is reduced to pictures, and the American cinema

goes to China, to South America, and to India, there follows in its trail a disintegration of the communities that view those pictures. New standards of life, new ideas, new everything. The result, in many cases, is intellectual and moral chaos. Think what is taking place in our own country. As a result of the depression there are literally millions of disintegrated lives; multitudes are homeless and uprooted, they do not know where they belong to the American soil or the American air. They are oppressed with a terrible sense of insecurity, of belonging to no one, to nowhere, of being just wandering stars, as it were, in our modern firmament.

And then there is political disintegration. Here only a word is necessary. We have become so accustomed now to recognize the fact, formerly recognized with great reluctance, that the new political systems are at bottom religious faiths, which usurp the role of churches. National Socialism has a sense of world mission as truly as Communist Russia had and continues still to have to some extent. It would seem as if the world were to engage in new wars of religion, more terrible and more challenging than anything it has ever known.

Beyond that there is disintegration in the religious realm. I am thinking of disintegration in the Christian religious realm. Take, for instance, Christian thought in relation to the disintegrating fact of war. The world is on the brink of war, and Christian people are not united as to what their attitude towards war should be. That was one of the facts that came out at Oxford. We recognized it frankly and put it down in writing, as you will see when the reports come out, that we are not united as Christians in our attitude towards war. Some utterly repudiate war as being inconsistent with the will of God, as taking issue with everything that the teachings of Jesus and the Cross of Christ have stood for. Others would be in favor of what they call "just war." By "just war" some mean war in the interests or defense of some

international agreement. For others "just war" means a war fought in defense of great ethical or spiritual principles, or to save some people from annihilation by an aggressor. Still others would say that, despite all human life that we can never expect war to cease until the Kingdom of God comes with power and the Lord returns. At the most crucial moment in history the Christian front is hopelessly divided with reference to this greatest of human evils. What does it all

mean? This, that we are face to face as never before with the terrible fact of sin in human life and society. In other words, man has been unmasked afresh. We are all compromised. All have sinned and come short of the glory of God; all our righteousnesses are as filthy rags; no individual can hold up a finger to another, and no nation dare feel self-righteous in relation to any other. For all are involved in the terrible reality of sin which our generation is rediscovering afresh.

II. *The Church Universal*

Let us pass now to the other polar fact. As we survey human society in its disintegration, we seem to listen to that prophetic word, "Cease from man". (Isa. 2:22) There is no human institution or project or program that offers an adequate center for reconstruction.

Whither do we turn? To an often ignored fact, ignored many a time by Christians themselves, the fact of the Church. While it is true, as the Oxford Conference recognized, that no human effort, however noble, can be equated with the Kingdom of God, there is nevertheless a divine society, a body of men and women who bear testimony to the reality of the love of God, and underneath whose diversity there is the spiritual fact of oneness in Jesus Christ. Oxford recognized that in a disintegrating world there is one center of spiritual unity, and that is the Church. For the first time in history the Christian Church is found in all the great representative areas of the world. It is therefore truly ecumenical in character for the first time in history, being coextensive with the inhabited world.

Being ecumenical, the Church is more than international. "The term 'international' necessarily accepts the division of mankind into separate nations as a natural if not a final state of affairs. The term 'ecumenical' refers to the expression within history of the given unity of the Church. The one starts from the fact of division and the other from the fact of unity in Christ. The thought and action of the

Church are international in so far as the Church must operate in a world in which the historical Christian bodies share with the rest of mankind the division into national and racial groups. They are ecumenical in so far as they attempt to realize the *Una Sancta*, the fellowship of Christians who acknowledge the one Lord." Oxford and Edinburgh were a testimony to the fact that non-Roman Christianity is at heart one in many an unexpected way without any compromise of position. There is, indeed, a spirit and a hope within the Christian Church today which is not found at the heart of any other institution.

If it is to be truly ecumenical, the Church must transcend every boundary. It cannot be the Church if it perpetuates class distinctions within its membership. As the Church, it must rise above every human division and provide mankind with a true unity, the only unity, the redemptive unity, expressive of the purpose of God in Christ Jesus. Christian thought must therefore become increasingly preoccupied with the fact of the Church and its strategy. A church consciousness must be engendered in all Christians, not in order that the Church may become an end in itself or be regarded as such, but that all Christians may recognize that the divinely appointed order for the fulfilment of God's purpose in Christ in a disordered, perishing world is the Christian Church.

* Princeton Seminary Bulletin, November, 1937.

Korean Windows

F. S. MILLER

IF ONE KEEPS looking in at the windows the Korean preachers and teachers use to lighten up their subjects, one learns much of Korean thought and life. These illustrations are often very simple, as simple as the parables of Jesus, and some may have been borrowed from Western sources but are so well adapted to Korean life that it is difficult to distinguish which are really Korean.

Pastor Pak was speaking of the blindness of those who are not born again and of how unconscious they are of their blindness and said, "A boy named Tung Choni was blind from birth but did not know it till he was eight years old, he just thought all men were like him. One day his playmate did not come as usual. When he arrived late in the day, Tung Choni asked, 'Why are you so late,' 'I have been to school,' 'Why did you go without me?' 'Because I have eyes and can attend school and you have none and cannot.'"

In surprise, Tung Choni felt his own eyes when those of his playmate and exclaimed, "They feel just alike, why haven't I eyes?" When he went to his father and asked him to send him to school and the father had to explain his blindness to him. Thus sinners do not realize how blind they are and what they are missing from their lives."

Mrs. Song, the Bible woman, telling how to win love used this illustration, "There was a woman in our village who was very much disappointed in the appearance of her husband. One day she saw a good looking man pass the house and said aloud to herself, 'I wanted to be married to the best looking man in our county and look at the kind I was married to.'"

Her husband had entered the room so quietly that she had not heard him and he overheard the remark. Putting his arm around her he said, 'I, too, wanted to marry the most

beautiful woman in our land and I am so thankful that all turned out as wanted.'

"The wife turned very red with shame and said, 'I was only joking when I said that, I am perfectly satisfied with you. 'So do not say, 'There is no love in our family', just love and love will come.'"

Pastor Yi referring to the fact that many of our suspicions are groundless, said, "Pastor Pak was on his way to Presbytery and was carrying considerable collection money with him. At the inn a man came into his room to sleep. Pak thought he might be a thief and did not allow himself to get a wink of sleep that long night. When he heard the other man move he coughed to show that he was awake. The other man thought Pak was a thief and he too lay awake all night. In the morning they introduced themselves and found that one was a pastor and the other an elder, both on their way to the same meeting and both carrying collection money to the treasurer. You will recall how Isaac got himself into sin and trouble because he thought God was not among the Philistines."

Then Colporter Whang spoke up and said, "That reminds me of an old man in our village who was always suspecting us boys of stealing his melons and persimmons, so he took his noon sleep under his persimmon tree. We boys found him there and one of us, I'd better not tell you who, ran home and brought a badly decayed egg. He broke it and smeared it on the old man's mustache where it dried. When he woke up he drew in a series of whiffs, then sat up and smelt his hands and said, 'Rotten'. Then he picked up his coat and put his nose to it and said, 'Rotten, too.' Then he entered the village and sniffed the air and exclaimed, 'Rotten'. When he came near his wife to greet her, he shouted, 'Is the whole world rotten?' That is the way with many of

our suspicions, we are smelling our own souls."

When one of the party spoke of how non-Christians laugh at us for calling God, "Father" and how they make a joke of it, Elder Song said, "There was a child in our village that had been born after his father had died so he had never been taught to say, 'Father' and called all men what he heard his mother call his uncle, 'Brother'. Until we come to know God as our Loving Heavenly Father of course we cannot address him as 'Father' and it all sounds foolish to our ears. Except a man be born again he cannot say 'Father' to God. So do not feel badly when when the non-Christians joke about your great privilege."

Mrs. Kim, a Bible woman, talking about peace, said, "One day I visited a women in jail and saw a baby enjoying his mother's milk perfectly contented even though they were in prison; no matter where we are, if we are only with our Heavenly Father, we are happy. Heaven without God would be hell and hell with God would be heaven."

Deacon Ko had been teacher of the village Confucian school before he became a Christian and knew whereof he spoke. "A man fell off the bridge into deep water and a man passing by reproved him for being so foolish. That was Confucianism. Another man came by and, at great length, told him a way of getting out, but the man could not understand or follow the directions. That was Buddhism. Another man coming by jumped into the water, pulled him out, took him home and gave him dry clothing and warm milk to drink. He was Christ."

Mrs. Chun, giving a talk on home life, said, "There was a woman in our church who was such a scold that she was driving her poor husband to drink. In fact, he came home drunk one day and the drink gave him so much courage that he talked back to her and they had a great row. The woman went to the pastor to see what she should do about

the matter. He told her that if it ever happened again, or if he ever in any way provoked her, for her to fill her mouth with water and just hold it there and it would have a magic effect on her husband and make him love her so that they would get along beautifully thereafter. She tried it out and was surprised at the result, for her husband was so agreeably surprised he was speechless. He thought, too, that she might be sick and needing his aid."

Pastor Kim Chun Hyun, to whom the writer is indebted for most of these illustrations, told how he had found a sick man up the river above Seoul and had advised him to go to Severance Hospital. The man loaded a boat with beans to sell to pay his expenses, but he sold them at such a great profit and cleared so much that he turned around, went home and invested the money in land. Not long after, he died of the disease that would have been cured if he had gone to the hospital. Then Kim quoted, "What shall it profit a man if he shall gain the whole world and lose his own soul."

On Thanksgiving Day a pastor said, "Some of you people do not feel very much like giving thanks today because you lost your harvest by the flood last summer. You are like a man in our village who fell into the river. A neighbor jumped in at great risk and succeeded in saving him, but the man only berated him because he had not saved the load he had on his back when he fell in. Also there are some of you who remind one of the donkey who had a habit of pretending to be lame or that his load was too heavy. He was sold and his new owner was deceived and transferred his load to a mule. The mule being overburdened died of exhaustion, so in the end the donkey had to carry the mule's burden as well as his own. Now, be careful not to talk too much about your trials and learn to be thankful for whatever the Lord sends you."

Hail to Our Chief!*

By E. H. RAWLINGS

We welcome Dr. W. G. Cram as he returns to us by election for the fourth time as General Secretary of the Board of Missions. It is not always done and often done, as it sometimes is, not always easily done. In the twenty-eight years that I have been connected with the Board of Missions, probably only one General Secretary of the Board has been elected or re-elected on the first ballot. Such an officer's connections are wide, very sensitive, and he does not always find it a simple thing to hold his constituency.

This time it was different, we had thought. The report of the Board had been paid off, its force partially recruited, its workers had participated warmly in the Aldersgate Celebration, and fine things were being said about the Board and its work. Certainly again and again it was said among us that the General Secretary's chance for election was better than four years before or perhaps had ever been.

But at the General Conference there were whispers, of opposition, an opposition that at one time threatened to prove formidable, and apparently seemed to be gathering strength. But it missed its point and fell flat in the election. That election occurred on May 1 and on the first ballot, Dr. Cram received 330 votes. It is a joy to speak for our Mission Building workers and again hail him chief. I have known him many years, and speak without embarrassment. He was a missionary in Korea, and of the very best, they said, speaking the language better, perhaps, than any missionary

had ever done. He was faithful, wise, and strong in the administration of the Centenary in Korea, and when called home to succeed Dr. Beauchamp, who had gone into the episcopacy, it was felt that no mistake had been made. As the General Secretary of the Board of Missions, Dr. Cram has been biddable, good-natured, friendly, and he has been able. He has known how to say 'no' as well as 'yes', but has given to his colleagues the impression that he would much rather say 'yes'. We believe that he has come to the Kingdom for such a time as this. He is missionary down to the bone and marrow, knows the world field, as he comes into the larger bodies of missionaries, knows administrators officially and personally, and will make a cheerful and wise counsellor in the larger Church.

Best of all, Dr. Cram believes in the Gospel in no narrow sense, but in its grace and power. There is scarcely a corner of the Kingdom in which there is not patent some indication that thoughtful leaders are coming back to a deep experiential loyalty to the New Testament Gospel. Aldersgate accentuating the emphasis, doubtless was getting us ready for this, and we are praying for our General Secretary a fresh endowment of vision and devotion as he leads our branch of the Church with all its missionary resources and machinery into the new and larger Church.

*World Outlook, July 1938.

Station Brevities

M. L. ALEXANDER

For several years periodical Retreats for the members of the "Presbyterial Committee" of Tongyung district, the evangelists and Biblewomen, have been a feature of the Church life of the district.

The one which has just closed was in many ways a notable one. Very serious were the discussions, very concentrated the Bible studies. Early morning prayer meetings, and at other times throughout the days, practical and timely exhortations and because we are Koreans much joyful singing.

The evening meetings took varied forms two being of special interest. On Tuesday the Rev. M. Trudinger who has gone to Fusanchin to take up the work that the Rev. J. N. Mackenzie laid down, was farewelled and showered with loving gifts. Mrs. Trudinger was unable to be present but she was not forgotten and for her too there were gifts and thanks for much help given in Baby Welfare clinics and other

ways. The same evening the Lanes were eagerly welcomed and to them too were presentations. "The King is dead, long live the King."

Forty-nine years ago the first Australian missionary came to this Province and now the Jubilee approaches. The Wednesday evening prayer meeting took the form of a Thanksgiving Service for all that the years have brought of knowledge of the Lord our God and His Christ, for those who having brought the message have passed on to Higher Service, for those still serving. The life histories in Korea of the two older workers were read and each spoke a little of the beginning of the women's work in the homeland and here. Those who have gone were remembered. Something of the difficulties and joys of the years was recalled.

With thankfulness for the past and hope for the future we bade each other farewell.

Contributors' Column

Rev. George H. Winn, D. D. has been an evangelist in Korea for thirty years under the Northern Presbyterian Mission. He now resides in the town of Yangpyung about forty miles east of Seoul. In this article, however, he writes about a district in far north-western Korea to which he was assigned to itinerate last spring.

Rev. Richard H. Baird is a "second generation missionary" of the Northern Presbyterian Mission. Upon coming to Korea as a missionary he was assigned to Kangkei, the district about which Dr. Winn writes. Mr. Baird represented his Mission at the Sesqui-centennial meeting of the General Assembly of the Presbyterian Church, U. S. A.

Miss Florence J. Murray, M. D., is in charge of the United Church of Canada Hospital in Hamheung on the east coast. She came to Korea in 1921.

Mrs. Helen M. Henderson with her husband, the late Rev. L. P. Henderson, came to Korea in 1920 and for twelve years were assigned to Manchuria as members of the Northern Presbyterian Mission. After the tragic death of Mr. Henderson in 1932 she was assigned to Taiku, the largest city in south Korea.

(Continued on p. 215)

Request

For the December number of the "K. M. F." we would like a few articles on Christmas of 300 to 1500 words each. Tell us in an interesting way how last Christmas was observed in your school, hospital, church, Sunday school, kindergarten, etc.

How do Korean Christians celebrate Christmas in their own way? What appeal does Christmas have to non-Christians in your part of the country? What Christmas parties do you have in your home to which Orientals are invited?

If you have good pictures send these also with titles. They will be returned in good condition. May we have articles and pictures by November 1st?

Editors

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See George Adams, Andong, Korea
(Anto, Keihoku, Chosen)

Notes and Personals

Northern Presbyterian Mission

Returned from Furlough

Miss Edith G. Myers, to Pyengyang
Dr. & Mrs. H. T. Baugh, to Andong
Rev. & Mrs. G. J. Adams and family, to Andong
Rev. & Mrs. W. B. Lyon and family, to Taiku
Rev. R. H. Baird & family to Kangkei
Wm. H. Chisholm, M. D. & family to Syenchun
Rev. D. M. Malsbary & family to Pyengyang

Southern Presbyterian Mission

Returned from Furlough

Miss A. McQueen, to Kwangju
Miss M. L. Dodson, to Kwangju
Miss L. Dupuy, to Kunsan
Miss A. Colton, to Chunju
Miss G. Hewson, to Soonchun
Miss M. Biggar, to Soonchun
Miss A. Wilkins, to Soonchun

New Arrival

Miss Imogene Bird, to Chunju, as Foreign School teacher

Leaving for the U. S. A.

Rev. & Mrs. B. A. Cumming are leaving on furlough on account of the health of their daughter Virginia, who needs to be in a warmer climate.
Rev. J. S. Nisbet, D.D. and family are sailing from Kobe on the Kiyosumi Maru, on November 12th for New York, via Panama. After a year's furlough they plan to retire in the U. S. A.

Dr. John F. Preston, Jr., has been granted license to practice medicine in the Japanese Empire.

Methodist Episcopal Mission, North

New Missionary

Miss Lois Merselis.

Returned from Furlough

Miss Ethel Butts, to Pyengyang.

Methodist Episcopal Mission, South

Returned from Furlough

Dr. & Mrs. M. B. Stokes, to Seoul
Miss Euline Smith, to Chulwon
Miss Marjorie Beaird, to Choonchun
Miss Bertha Smith, to Songdo
Miss Ida Hankins, to Songdo

New Missionary

Miss Patricia McHugh.

Miss M. V. Nelson, R. N. has been transferred from Choonchun to Songdo.

Bishop A. J. Moore arrived in Seoul on September 21st.

United Church of Canada Mission

Death

The Rev. D. A. Macdonald, B. A., B. D., passed away at Wonsan on September 3rd after a brief illness.

Leaving for Canada

Mrs. D. A. Macdonald, from Hamheung
Miss J. B. Robb, from Sungjin

Returned from Furlough

Rev. & Mrs. A. R. Ross, to Lungchingsun

Seoul Foreign School

New Arrival

Miss Virginia Smith, sister of Miss Bertha Smith of Songdo.

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昭和十三年九月廿八日 印刷
昭和十三年十月一日 發行

發行人 京城鍾路朝鮮耶穌教書會
編輯人 京城鍾路朝鮮耶穌教書會

米國人 魯解理

印刷所 京城鍾路中央基督教青年會工藝部印刷科
印刷人 京城府樓下町一一三番地

文弘善